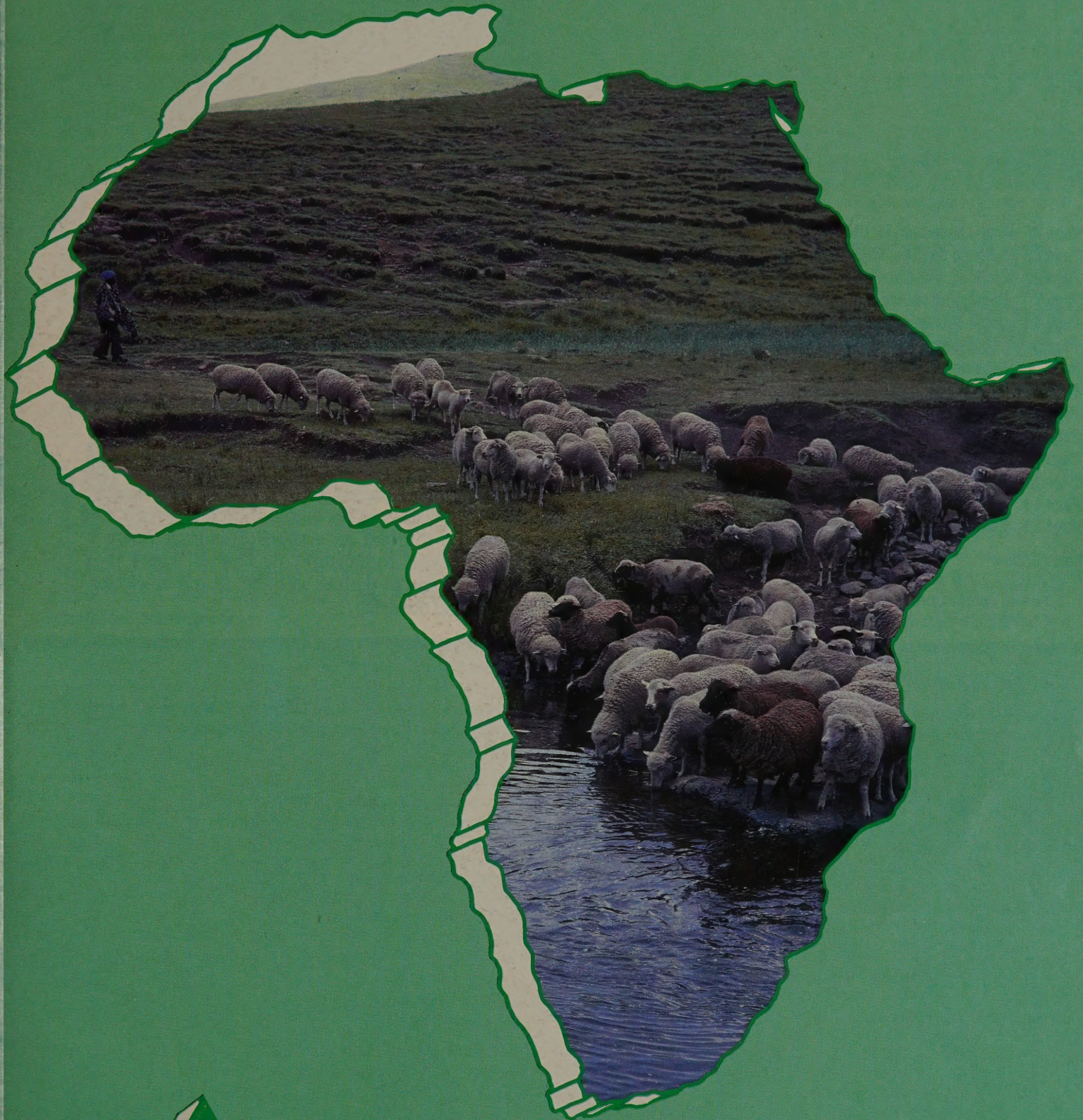




MESSENGER

The AIMM Messenger, Editor, Robert W. Gerhart, is published semi-annually by the Africa Inter-Mennonite Mission, Inc., Earl W. Roth, Executive Secretary. Editorial and Executive offices at 224 West High Street, Elkhart, IN 46516 Printed in Canada

Postmaster: Send Form 3579 to 224 W. High St., Elkhart, IN 46516.

Publication costs are covered by freewill offerings of the readers who are also prayer and financial supporters of AIMM and the Africa mission programs of the respective partner conferences.

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AFRICA INTER-MENNONITE MISSION IS AN ANABAPTIST EVANGELICAL PARTNERSHIP of six North American denominations engaged in a united effort to fulfill the Great Commission on the continent of Africa.

AIMM seeks to communicate the Gospel of Christ by sharing the Truth of the Scriptures while demonstrating the love of God in consistent Christian living in order that persons may become Believers in Jesus Christ and become part of caring congregations witnessing to His peace, power, glory and grace.

As missionaries we go "not to preach ourselves but Jesus Christ as Lord, and ourselves as servants." In our ministries we seek to have a servant's heart while recognizing our responsibilities to be stewards of all of life, agents of Christ's loving reconciliation, and ambassadors of His Kingdom.

Christ's final command to go with the Gospel compels us to communicate the Good News of His redemption, resurrection and reconciliation throughout the world. This Great Commission motivates us to disciple believers among all peoples. The manner in which Christ Himself was sent to dwell among humankind sets a pattern for our witness and ministry.

AIMM's focus centers on the church in Africa. Our objective is to plant an evangelical church where it does not exist; to nurture the church where it is established; and to partner with the church in witness, worship and outreach.

Personally Speaking

This Messenger is the twenty-fifth produced since I became editor back in 1981. It will also be my last.

With changes in AIMM's administrative structures, the role of a Coordinator of Communications and Church Relations is being discontinued as a separate executive staff position. The AIMM Messenger is not ending. The process of its production may change but AIMM will continue to inform you of God's working among His people in Africa.

It truly was a privilege to be part of this great mission team and unique partnership. I am deeply grateful for all who made our involvement in AIMM possible through their prayers, support, counsel and encouragement.

It has been a personal challenge and joy to try to help North American Christians understand what God is doing in today's Africa.

It has been rewarding to discover what He has done in the past seventy-eight years since an inter-Mennonite approach to mission was first pursued.

During our fourteen years with AIMM it has been exciting to see the results of Christ's redeeming love, the impact of the Scriptures and the transforming power of the Holy Spirit in the lives of African and missionaries alike.

It has been reassuring to observe the continuing interest in missions among persons of all ages when the realities of cross-cultural ministry are shared in enthusiastic ways.

Bob and Jed interviewing Earl Roth at an AIMM Rally

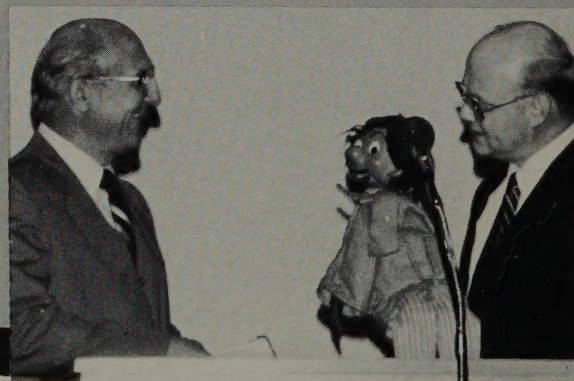
It is wonderful to know our larger spiritual family as we experienced the welcome in the many churches we were able to visit on behalf of AIMM.

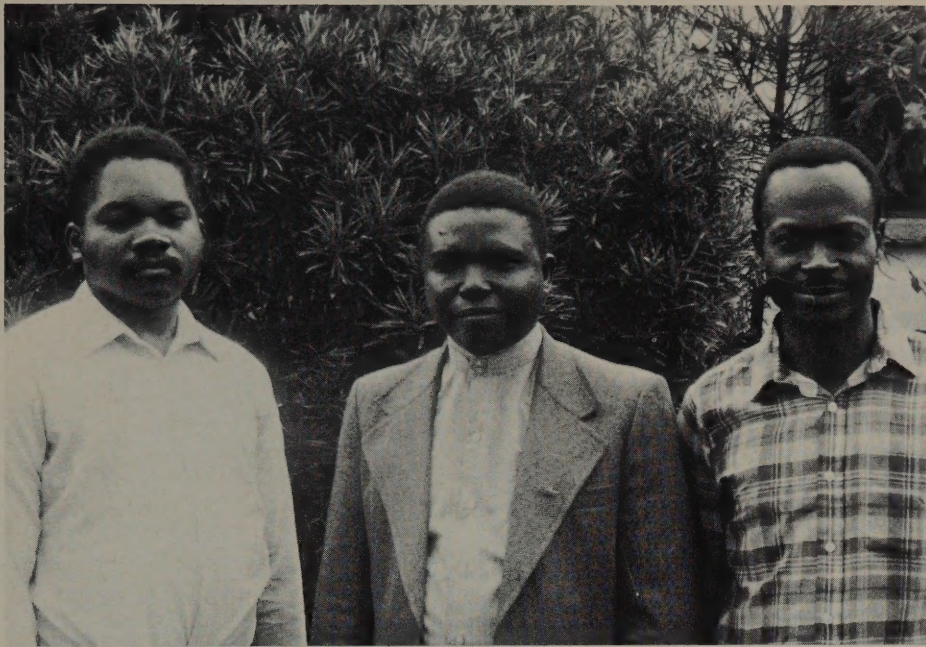
For the immediate future our personal role in obedience to the Great Commission will be within the context of a North American pastorate. (We begin serving the Hereford Mennonite Church at Bally, Pennsylvania in late summer.) We will have no less interest in Africa, no less concern for our African sisters and brothers, and no less love for our international friends. We are simply shifting to another position within the Lord's worldwide Great Commission team.

*May God be glorified in and through the continuing ministries of the entire AIMM partnership. Khotso.**

*Lesotho's equivalent of the word "Shalom."

Bob Gerhart
and Jed, too





CMZ officers: President Tshibulenu, center; Vice-President Kabasele, right; Treasurer Kabeya, left.

New Leadership for CMZ

NEW ADMINISTRATIVE OFFICERS of the Menonite Church of Zaire (CMZ) moved into the Tshikapa headquarters on February 10, 1988. They were elected at the CMZ General Assembly in September 1987. That meeting held in Kinshasa was convened under the auspices of the ECZ, the national Protestant body of which CMZ is one of the denominational communities.

The new officers are: Tshibulenu Sakayimbo, President; Kabasele Bantubiabo, Vice-President; and Kabeya Kanda Muana, Treasurer.

Rev. Tshibulenu, by virtue of his office, becomes the Legal Representative. Vice-President Kabasele was also named Coordinator of the Department of Evangelism and Church Life. Other department coordinators chosen were: Dr. Makina Nganga for the Medical Department; Bambedi Mukisi, Department of Services and Development; Kasai a Gimeya, Department of Education and Kafutshi Kakesa for the recently formed Department of Women's Work.

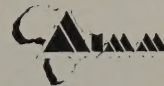
The February transfer concluded a period of division and turmoil that had resulted from a severe loss of confidence in the previous administration by many in the church, due in part to leadership style and abuse of authority. An eleven-member commission was appointed at the Kinshasa General Assembly to oversee the transition to the new leaders. This commission, working for nearly five months at great personal sacrifice, negotiated past a variety of obstructions and local opposition to ensure a fully-recognized and legal authority.

On the day of the move into the Tshikapa buildings the new administration and commission members were pleasantly surprised by a large welcoming group. The Dibumba parish choir showed up. An impromptu service was held in the church at

the Centre. The five local pastors joined the crowd that gathered in a short service of song, prayer and introductions.

Rev. Kadima was asked to do the introductions. He emphasized that the church does not belong to a person but to Jesus Christ. "It is Christ who is the Chief of the church," he said. In introducing Rev. Tshibulenu, Rev. Kadima said, "He doesn't come as your chief. He comes as your servant, as a worker of the church. Your chief is Jesus."

A series of meetings for reconciliation have been held at church centers to resolve hard feelings or misunderstandings among various factions within the church community. Executive Secretary Earl Roth and Board member Lawrence Giesbrecht were able to be present at eight of these meetings during the month of May.



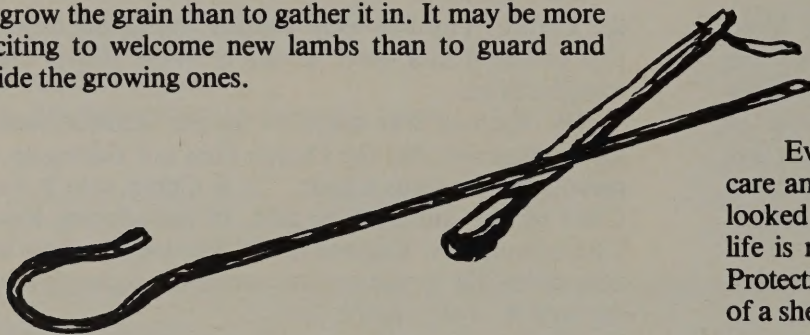
Commission to oversee transition with officers: from left, Tshibulenu, Mpoyi, Kadima, Bukungu, Kabeya, Kabasele, Lupaya, Lwingo.

"THE HARVEST IS INDEED ABUNDANT," Jesus said, "but the workers are few." Then He appealed for prayer for more workers. Matthew 9:37-38 is a classic mission text familiar to all. But what was the concern in verse 36 that prompted Christ's statement?

In this instance Jesus' compassion was not prompted by the physically hurting. Though they were many, Jesus was doing something about the diseased. He was healing them. Nor was he solely concerned with lack of knowledge of the Good News. This Gospel He was proclaiming.

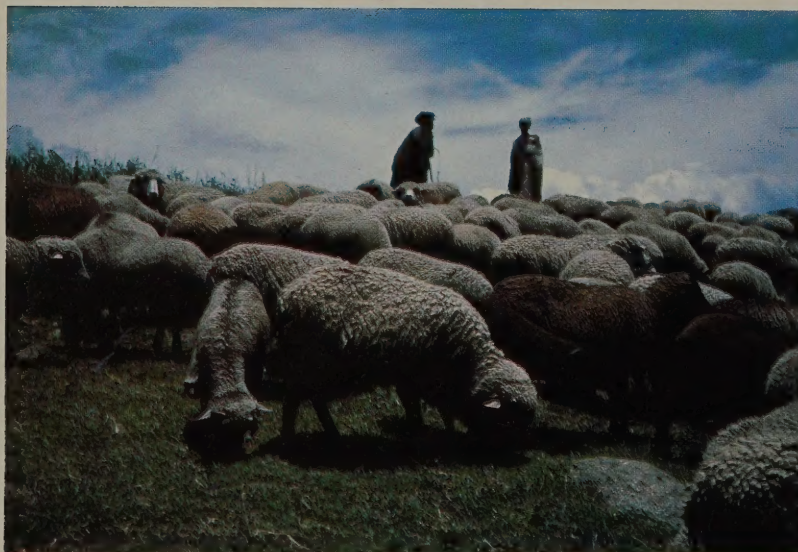
Needs of both body and soul weighed heavily on our Lord's heart but He saw another plight of the multitudes. He was moved by the lack of shepherds. The shepherds were missing and shepherdless sheep were candidates for calamity.

The sheep were abundant but the shepherds were scarce. Jesus commanded His disciples to call for more shepherds, not just more sheep. The harvest needs more reapers, not just more wheat. It is easier to grow the grain than to gather it in. It may be more exciting to welcome new lambs than to guard and guide the growing ones.

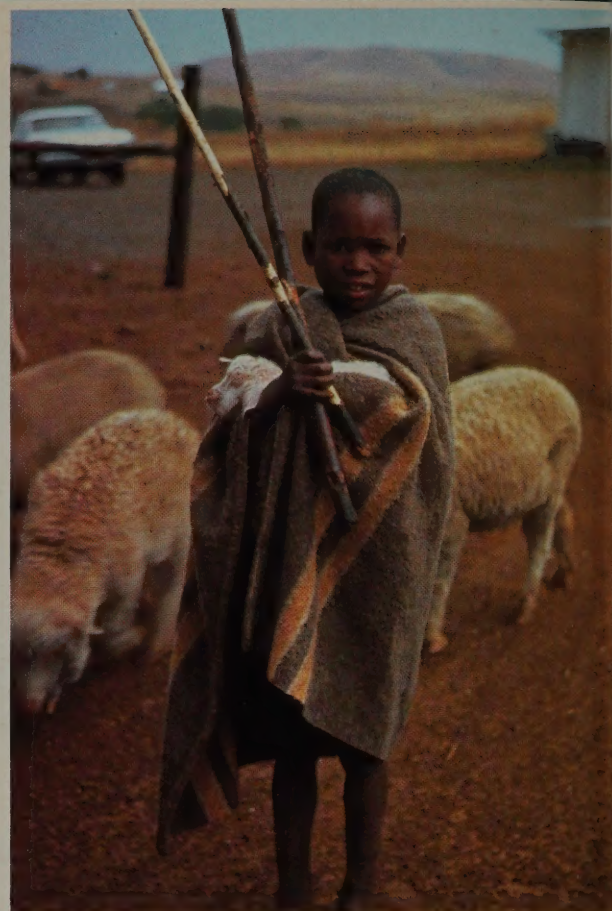


Seeking the Shepherds

Bob Gerhart



Lesotho shepherds in Maluti Mountains.



Mosotho herd boy near Ha Ntsi

Evangelism must never be neglected, but the care and training of the evangelized cannot be overlooked. While we are called to proclaim, producing life is not in our power. That is the work of God. Protecting the newborn, however, is the responsibility of a shepherd.

Christ came to seek and to save but His plan was not to stay and do all the shepherding Himself. That task He gives to His disciples, giving them His Spirit to make it possible.

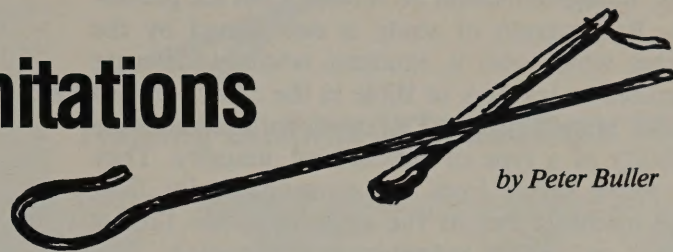
Many are coming to new life in Christ in today's Africa. Many have heard the Good News and found healing for fractured lives. They are being added to the flock of Jesus. If mission and church do not give adequate attention to shepherding we will have starving, scared or scattered sheep. Without Biblically trained shepherds, willingly obedient to their Chief Shepherd, the flock of God will be helpless before the variety of beasts ready to destroy.

It is by design that AIMM's priorities begin with evangelism and church leadership training because it is God's design that the sheep be shepherded. What kind of training programs can best produce the shepherds the national churches need? How can enough shepherds be ready for the response to the Gospel among previously unreached peoples? What will help develop a missionary with a shepherd's heart?

As Christ looks at our world His heart must still hurt because there are too many missing shepherds. Are we moved with the same compassion? If so . . .



Working with Limitations



by Peter Buller

PASTORAL LEADERSHIP TRAINING for what is now the Mennonite Church of Zaire (CMZ) had its formal beginnings with four station Bible Schools. These operated in the 1930's and '40's. They gave two years of elementary Bible training to men who completed up to five years of primary school. After World War II these were discontinued as new educational forces entered the mission scene.

In the 1950's with its marked emphasis on junior high and high school education in the church's school program, two new schools for church leadership training were created. The first school (located on three mission stations) was called an *Evangelical School* and, until 1960 when it was disbanded, gave two years of Bible training, often to younger students who failed to gain entrance to the new mission secondary schools.

The second school was the Bible Institute at Tshikapa, begun in 1953 with a three-year program. It enrolled only older students in the early years with little emphasis upon pre-enrollment educational level. The Bible Institute, with some interruptions due to unstable political/tribal conditions, has continued to operate over the years, always attempting to serve the whole church constituency. Today it remains as the basic leadership training organ of the church.

From its founding the Bible Institute (IB) has basically been a one-class school. A group of students is taken through the whole cycle of study before a new class is accepted. This has the obvious disadvantage of producing a crop of graduates only every three or four years. The advantage lies in being able to operate with a small teaching staff.

The Bible Institute has a four-year program. Approximately one-third of the teaching hours are devoted to general subject matter, in part because most entering students have not completed their high school education. Tenth grade is the minimum requirement for enrollment. As more applicants who completed high school became available the Bible

Training Shepherds in Zaire

Institute might well revert to a three-year program in the future. This Institute level of training has no recognition by the national Zaire educational system. Its diploma in Biblical studies received accreditation only in the context of the church.



ISTK campus, Kinshasa

SINCE THE MID-SIXTIES CMZ has participated in pastoral training that has moved, since 1975, to the post high school level. This school is called the *Superior Institute of Theology in Kinshasa*, a Superior Institute being the Zairian name for a three-year Junior College. This Superior Institute (ISTK) represents a joint effort by six evangelical churches. It had its beginnings in a joint theological school started by AIMM and the Mennonite Brethren in 1963. Presently, beyond the two Mennonite groups, participating churches are those formed by the British Baptist, American Baptist, Swedish Baptist, and the Swedish Evangelical mission programs.

Peter Buller and his wife Gladys first arrived in Zaire in 1952. Now living in Goshen, IN the Bullers were involved in the theological school from its inception in 1966. Peter, who served for a time as director of ISTK, is a member at Deep Run Mennonite Church at Bedminster, PA.

Continued on next page

ISTK has a three-year program that represents the lower cycle of the full five-year Zairian University program. It is accredited by the national educational system, though it receives no subsidy from the government. Its program of study is determined by the churches which own it. Students who graduate are recognized as teachers of Bible in the church-owned "public" school system. This opens for graduates the possibility of a type of tentmaking ministry. They can receive salary from the government for their school teaching, but at the same time can hold a pastoral or church administrative position.

The program at the three-year Superior Institute is oriented towards the pastoral ministry and a stronger program of Christian education is needed to meet the needs of the church.

Enrollment at ISTK averaged about ninety in the past five years, with up to five women students registered at a given time. The CMZ church could have about four or five graduates a year if it uses its allotted quota of students.

When one considers that ISTK is the highest level of leadership training the CMZ church participates in, it is evident that the potential need of a 40,000-member church are hardly being met. Yet over the past decade graduates have been absorbed into church structures very slowly, due both to their immaturity and to resistance from older pastors. But there is reason to believe this will change as a younger generation of Zairians moves into positions of church leadership.

The church also grapples with the problem of salary for those who have completed university level training. Many feel they should be paid on a level which their academic training might demand.

In a teaching staff of ten at ISTK there are three expatriates at present. Mennonites have furnished the majority of missionary staff in the last decade. Numerous Zairians from other participating churches have studied abroad in recent years so there is no lack of available African staff. Missionaries, however, can still be effective as role models while they share with and learn from their Zairian fellow teachers.

Aside from the Superior Institute and the Bible Institute, there is a lower level of leadership training in CMZ, of Theological Education by Extension (TEE). This program of lay leadership training has had a fair response over the past ten years. Extreme difficulty in travel and communication hampers its effective functioning. Budgeting is also problematical. The new CMZ administration appointed Samuimba Mbombo to head the program. He expressed his hope that supplies and means would once more become available.

Kabasele working with TEE at Kalonda



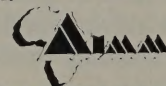
Class in New Testament Greek at ISTK

THE BUDGETARY NEEDS of all three levels of leadership training (Extension, Bible Institute, Superior Institute) are presently dependent on missions sources. Should these be closed off, all three schools would cease to function as they do now.

As indicated above there is a fourth level of leadership training, the Faculty of Theology, or full five-year university level in which the CMZ has no direct participation. In theory graduates who complete the three-year Superior Institute cycle can transfer to a *Faculty of Theology* to complete the final two years of the university cycle and receive the European "licence" degree, roughly equivalent to our American Master's program. But in practice this is seldom possible because the Protestant Churches in Zaire (ECZ) operates but one such a *Faculty* which presently must serve the whole nation.

Given the fact that there are at least six Superior Institutes in Zaire all wishing to enter its graduates into that same two-year *Faculty* cycle, chances for entrance become very small for an individual student. CMZ has about half a dozen students who completed this university cycle, several of whom hold responsible positions in the church.

In a word, the possibility for CMZ church leadership training beyond the junior college level is at present very limited.





Developing an Approach

by Larry Hills



Training Shepherds in Southern Africa

AIMM'S INVOLVEMENT with Independent Churches in the Transkei began in with four weekend Bible conferences taught by Jim Egli, AIMM worker from Lesotho. I arrived in the Transkei September 1982 and participated in these conferences with Jim.

The core of AIMM's activity remains the Bible conference format. These weekend conferences are held four times a year in the centrally located city of Umtata. The Zionist leaders usually set the program of study themselves for these conferences.

During the years 1982-1987 the conferences have focused on the following: The Gospels, the Book of Acts, The Holy Spirit, Understanding the Relationships between the Old and New Testaments, and Baptism and Communion. In addition to these studies of a biblical topic, we have invited other speakers who covered issues of health and nutrition.

The weekend conferences also provide a setting for Zion Church leaders to meet with one another in a non-threatening, neutral environment for prayer and mutual support and for solving problems encountered in ministry. Out of the weekend conferences come invitations for AIMM involvement in other areas of Zion Church life and worship.

These invitations offer many opportunities for work on the village level. They include attendance at baptisms, funerals, regular worship, all-night services and special holiday events as Christmas and Easter. Some churches have requested series of Bible studies lasting between six and eight weeks.

THE STRENGTHS OF THE PROGRAM have centered on a core group of about twenty Zionist leaders (men and women), enthusiastic supporters from the beginning. These people formulated the initial request for a Bible teacher, and have participated on a regular basis for the past six years. This group has a deep concern for the promotion of Bible study among Independent Churches. They are especially concerned for the training of the next generation of AIC leaders. As a result the Bible teaching program has enjoyed a broad-based support among a larger number of AIC's in the Transkei.

Larry Hills went to the Transkei region of South Africa in 1982 as AIMM's first resident worker among the Zionist churches of that area. Larry, now a member of the Silverwood Mennonite Church, Goshen, IN is a native of Maine. During his current furlough his home is on Little Cranberry Island off the Maine coast where he has spent some of his spare time fishing for lobsters.



Zionist leaders at Bible conference

The growth in the popularity of this program has also led to some deficiencies. During most of my time in the Transkei I was the only AIMM worker in a region the size of Switzerland which has several hundred different African Independent Churches. As the numbers of participating churches increased, I became spread too thin. The growth in numbers lessened the in-depth study and regular contact with church leaders. This was alleviated somewhat with the addition of Gary and Jean Isaac to the AIMM work in the Transkei, but further work needs to be done.

For the future I hope that AIMM workers can work together on the large weekend conferences, but responsible as individuals for smaller geographical areas. There are at least four areas where there are concentrations of Zion churches allowing for more in-depth work to be done. This will require recruitment and training of personnel to serve the areas, either North American Mennonites or local South Africans.

AS ZION CHURCH LEADERS TALK about the future of the program, they request assistance in developing a course of study for the training of future church according to some pattern of TEE. This curriculum needs to be biblically based while at the same time reflecting the unique concerns, questions, aspirations and church life of the Zion churches.

Continued on next page

The AIC leaders are also requesting assistance in providing Christian education for the children and youth of the Zion churches. This will involve training members of congregations to carry out this task.

These churches in Southern Africa are trying to live out their commitment to Christ under the dark cloud of racism, economic and political oppression, and violence. That they are often able to live lives of hope, joy and spiritual vitality in the midst of apartheid is an ongoing testimony to the presence of Christ among them. As we work among them this reality of Zion church life should elicit from us a response of humility, servanthood, and a quest for mutual learning. We have at least as much to learn from them as they have to learn from us.



Preparing for communion service at a Zionist church in the Transkei



In the village of Ha Tuhloane, Lesotho

“Come Over and Help us”

by Jim Egli

Just outside our small home chickens were clucking and donkeys braying. Barefoot women passed by with buckets on their heads getting water from the nearby well for the tasks of the day ahead. It was a typical sunny, summer morning in 1982. The African village we lived in was nestled against the edge of the majestic Maluti mountains in the Kingdom of Lesotho.

For me, however, one thing was different this morning. There was an urging within me, saying, “Go to the Transkei with Stan.” The Transkei is a portion of South Africa, south and east of Lesotho. I had had no intention of going there before I got up that morning. Earlier in the week

when I had been in Maseru, the capital of Lesotho, my co-worker Stan Nussbaum said he was going to the Transkei to meet with African Independent Church leaders. He had invited me to go along but I had declined, seeing no reason for me to go. This morning was the day that Stan was to leave and I sensed this persistent urging to go to Maseru and join him on the trip.

Assuming that God was speaking, I hurriedly packed my things and made the two-hour trip to Maseru. Then Stan and I together made the much longer, ten-hour trip over winding roads, across borders, and through mountain passes until we reached the Transkei.

Our time with the African church leaders was exciting. They had a desire for Bible teaching and were requesting our help. Like the man in Paul’s Macedonian dream they were pleading, “Come over here and help us.” Again the Spirit seemed to be speaking.

As we worshipped and talked with these leaders two things became clear. First, it was a crucial time of interest and enthusiasm. We should begin a Bible teaching program in the Transkei as soon as possible. Secondly, it became apparent that I was the only person in a position to lead this project and set it in motion. My going to the Transkei unexpectedly opened a new world of ministry to me.

In the months that followed I made six more trips over the winding roads and through the mountain passes to the Transkei. About thirty persons attended the four weekend Bible conferences I led, a conference on each of the Gospels.

During those months AIMM missionary Larry Hills arrived in the Transkei and took over the program that had sprung into existence. Since then Gary and Jean Isaac have joined Larry in that Bible teaching work among Independent Church leaders.

The Spirit’s voice that summer morning was a crucial link in an exciting chain of events that continues to this day. I thank God I could be a part of those events and that when the Spirit spoke that sunny, summer morning I had his grace to hear and to respond.



BURKINA FASO

The Big Picture

by Dan Petersen

AIMM BEGAN ITS WORK in the Province of Kenedougou in the southwest corner of Burkina Faso ten years ago. Where are we now? What is our strategy as we approach the end of this century? Sometimes the answers to these questions are too complex to permit us to see the whole picture. At the risk of oversimplifying, let me try to put the big picture into a few strokes.

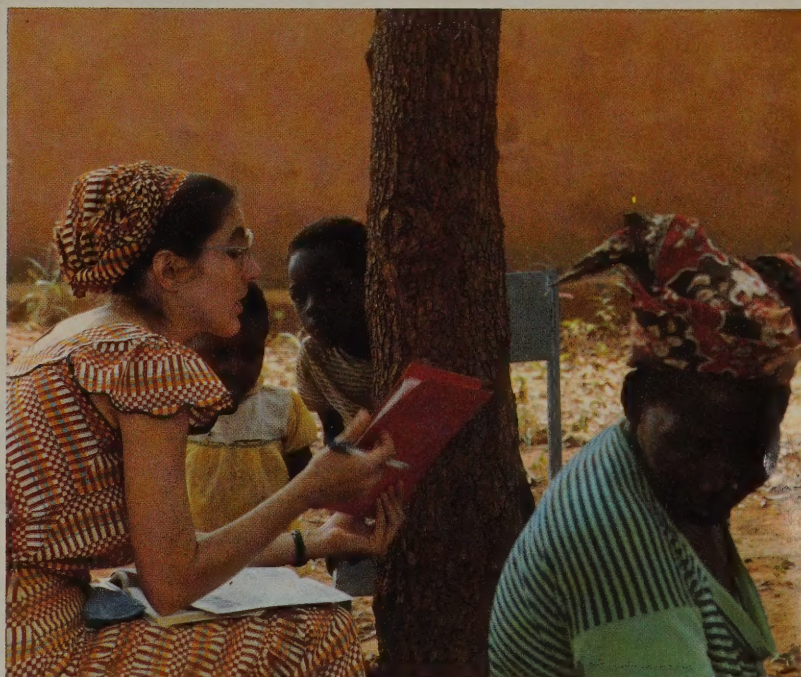
Background

The province is composed of several separate ethnic groups or tribes, each with its own language, religious beliefs, and self-identity. These ethnic groups range in size from ten thousand to fifty thousand individuals. There is also a sizeable population along major roads and in larger villages that does not belong to one of these groups, but who can be recognized by their use of the local trade language, Dioula, as their primary language. (*Dioula* is often spelled as it is pronounced: *Jula*.)

The religious background of all of these groups has one common feature: conservatism or resistance to change. Both Islamic and Roman Catholic influences are present among the tribes. Since neither has used the local languages in their work, their influence remains peripheral, although the Islamic influence is widespread and increasing. The Dioula speaking population is almost entirely Muslim.

Before AIMM's arrival there had never been any Christian witness to the tribal peoples in their own languages, though there had been a brief Protestant witness to Dioula speakers in the capital of the province.

There has been very little influence in the province from modern health, education, or agriculture. The typical individual is a subsistence farmer, illiterate, with little or no health care beyond traditional practices. The revolutionary government has begun several efforts to ameliorate this situation, including the development of farmers' co-ops, literacy programs (in Dioula) and village health and vaccination campaigns.



Anne Garber helping girls in Burkina Faso

Mission Strategy

Our goal is to have an effective witness to each of these separate tribal groups. This means placing missionaries in each area, working in each language, rather than relying on Dioula to reach this diverse population. We presently have missionaries working in four of the tribal groups, and four missionaries working among Dioula speakers. There is presently one tribal church and three churches among the Dioula-speaking population.

We seek to evangelize and plant churches in a way that is sensitive to local religious beliefs, to existing family and village structures, and to the historical resistance to outside influences. The Gospel needs to become Good News to each of these groups in a way that is uniquely appropriate for each tribe, including providing the written Word in their own languages.

Continued on next page

■ Jim Egli served a term in Lesotho with his wife Vicki. He is currently pastor of the Flanagan Mennonite Church, Flanagan, IL.

▲ Dan Petersen and his wife Kathy are on furlough after their second term in Burkina Faso. They are pioneering a work in N'Dorola, 60 miles north of Orodara. The Petersens are members of the Grace Evangelical Mennonite Church in Morton, IL.



Siaka Traore and his wife, Claire and their daughter

Our witness in love must include involvement in local needs in the areas of agriculture, education, and health care. We have already cooperated with local government programs in each of these areas, as well as encouraging church-based programs. Missionaries have been involved in agricultural and health work, and missionary teams work in literacy among the tribal peoples.

Remaining Needs

Linguists and church planters needed to effectively begin a witness have not yet entered all of the tribal groups.

A lot of homework has to be done as we seek to understand the languages, appreciate existing religious traditions, and find appropriate ways to announce Good News to each tribe. Insight is needed in areas as linguistics, anthropology, evangelism methods and leadership training.

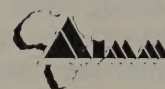
Wisdom is needed to meet human needs in ways that will be faithful to Christ, that will reach the individual at the village level, and that will be effective in the long term.

We need to develop a mission infrastructure that will support these efforts on the field. Administration, teachers for MK's, technical support for literature development, computers and health programs will be needed.

Most importantly, we need prayer support. These tribes are considered very resistant to change, especially change that threatens entrenched traditions and ancestral beliefs. Even simple innovations such as drinking filtered water can be threatening to

ancient beliefs. In our work among these people we hope to be respectful of ancestral traditions and to conform to them whenever possible "in order to win as many people as possible" (1 Cor. 9:19).

As in every culture, there is also sin and disharmony, and our message of God's love and the work of the Holy Spirit will result in changes in their lives just as it has in ours. In a culture where most individuals are ruled by the Prince of Darkness, only the concerted prayers of God's people will open hearts to the message we share. All of us have a role to play as God builds His Kingdom in Burkina Faso.



Mathew and Becky Swora
at Djiguera, Burkina Faso

IN BURKINA FASO AIMM is planting churches in a rural, tribal, predominantly illiterate setting. As a part of the process, we hope to find a strategy of leadership training that will be appropriate for this setting.

Current Options

The earliest leadership training method relied primarily on personal discipling of early converts and potential leaders. As the numbers involved grew, annual retreats for men and for women were initiated as a means of teaching many of the leaders at one time and place.

Two of the early church leaders went to a nearby city Bobo-Dioulasso, to attend a Bible school operated by Christian and Missionary Alliance. This Bible school requires that students have attended primary school, something which few people in smaller villages have had an opportunity to do. The school also means residence in the city during the dry season. Students are able to work in their villages for the farming season. Neither of our two students completed the entire program, which lasts several years.

One of these two individuals Siaka Traore was later sent to a seminary in Bangui, Central African Republic, where he is currently in a five-year resident program.

In recent years AIMM began to develop a Theological Education by Extension (TEE) program based on a C&MA program, which we are modifying to suit the needs of our churches. There is presently one AIMM missionary Mathew Swora, working full-time with this TEE program.

Problems Encountered

Most of our problems are with the resident-in-school options. In both the Bible school and the seminary, our people become accustomed to a new life in the city. They adopt the "trained pastor" mentality that they see in much older and larger churches, where the only person who qualifies to be a leader is someone graduated from a school (usually a younger person). They accept the concept that most of what a leader's training involves is theology that later is retaught to the folks back home.

Local Programming

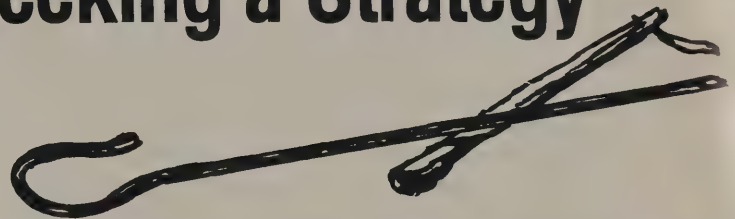
Although these two resident-in-school options may occasionally meet the needs of certain leaders, we look primarily to local programs such as TEE plus retreats and seminars. These methods are practical in the rural setting. They can be adapted to local tribal languages, and they provide the flexibility needed to teach both literate and illiterate leaders, both men and women. Our hope is that the local churches will be able to continue using these methods with or without missionary presence.

by Dan Petersen



Siaka Traore in prayer

Seeking a Strategy



Training Shepherds in Burkina Faso



Studying together at Men's Seminar, Orodara

Women's choir
at Nyanga



What Would You Do?

from a report by Leona Schrag

What do you need to keep your Sunday School going? How would you operate without a classroom? How long could you keep the interest of your students if you had no visual aids? No curriculum? No workbooks?

Your sisters and brothers in the churches of Zaire are forced to get along without these resources. As Leona Schrag describes it, "Most of our churches are in areas where there is no Christian bookstore for purchasing teaching supplies of any kind. An exception would be the urban areas where they might have access to something published by another church. Visual aids are extremely limited even in the bookstores in urban areas."

Importing or publishing of more materials is not as simple a solution as one might think. Leona who serves as Assistant Director in the Christian Education Department of the Mennonite Church of Zaire, points out, "Materials must be such as to be usable anywhere. For the most part Sunday School rooms are nonexistent. Church budgets do not allow for materials for the students.

"Zaire does not have a postal system in the rural areas so materials cannot be ordered by mail. Orders must be given to someone coming to Tshikapa (where the Christian Education Department headquarters are located). Sometimes that person must make at least part of the trip on foot. Therefore accepting an extra package of books to carry is done hesitantly."



Crossing a bridge on the way to Tshikapa



Church operated secondary school at Nzambi near Mukedi

The Christian Education Department of CMZ is responsible for far more than just Sunday School ministries. The Department tries to make better use of the religious education courses that are part of the primary and secondary school systems. Obtaining materials for teaching religion presents some of the same logistical problems that applied to the Sunday Schools.

An additional problem has been having teachers who do not see much importance in teaching religion, particularly on the primary school level. In the primary schools the religion courses are taught by the regular teacher, who may not have been hired on the basis of his Christian convictions. A teacher who is not a committed Christian cannot very well instruct others in religious education from a Christian perspective. In the high school, however, religion teachers can be employed specifically to teach all the religious knowledge classes.

Teacher Training Seminars are another crucial focus in the Christian Education program. Their purpose is to train lay persons for the teaching ministry in the church. They are also designed to encourage and give further training to church leaders.

Several years ago the Lubami churches requested a Teacher Training Seminar in their district. After much delay and many hindrances, the Christian Education Department was finally able to respond last year. Leona Schrag accompanied Rev. Ngoya Muteba, the Director of the Christian Education Department at the time, and Kasai Bacinyi, the first single woman to graduate from ISTK in Kinshasa.

The Seminar program included teaching in basic Bible doctrines and instruction in pedagogy principles for both general and graded teaching. Participants were given guidance in how to teach music and direct songs. New choruses were learned. Practical skills were applied to making visual aids, suggesting local materials and items that could be used. Each delegate made visual aids to take home for use in his or her own teaching.

To overcome the dearth of resources a loaning library program has been established. For a modest amount, \$2.50 per year, a local parish can also enroll in a church library book club. Each month the parish receives a new book to add to their church library. This is a highly subsidized program but is designed to make good reading material available, especially to young people.

An exciting project developed out of frustration. A gift of \$7000 was made available by Bible Literature International for French New Testaments to be distributed in the church-sponsored high schools. It was hoped this gift would also make French Bibles available to religion courses where a lack of Bibles makes instruction difficult.

But the Bible Society did not have an adequate supply on hand. While waiting for new stocks, they did offer Tshiluba language New Testaments for simply the cost of transportation. The Christian Education Department decided to distribute these to sixth year primary school students.

"It was a blessing to be able to go distribute these in the schools at Tshikapa and Kalonda," Leona reported. "Many of the students have never had their own New Testament or Bible."

As you try to decide which version of your many Bibles to take along to church next Sunday, remember to pray for your fellow believers who will have none. As you try to be grateful for the abundance of Christian resources your church enjoys, consider those who will have to make do until someone is willing to help them.



Leona Schrag, from First Mennonite Church, Pretty Prairie, KS, recently returned to Zaire for a sixth term. She is based at Tshikapa. Leona has worked in Christian education related ministries since going to Zaire in 1968.



CMZ operated garage at Kalonda

View from the Garage Door

by Gordon Claassen

Mine was a garage door view of the church in Zaire. Working in the CMZ garage in Kalonda for two terms produced many results in my life. Standing at the garage door I could look two directions, in or out. Most of my time was spent looking inside. I saw lots of broken truck springs, burned up motors, remains of ball bearings, sheared off bolts and worn-out transmissions. I saw garage personnel, at odds with each other, at times with broken lives, always in some way, struggling. But I've also seen new springs and bolts replace the old broken ones. I've watched overhauled motors spark to powerful life. And I've seen smiling, reconciled garage workers shake hands and sit down to a meal together. Yet always struggling, both they and the old trucks, pickups and motorcycles, they work on and drive.

I've seen fuel reserves used up and all the 55-gallon drums stand empty. I spent days at a time standing in lines to obtain needed fuel and waited weeks and months for spare parts to arrive. There were the nights with the truck roof as my bed, serenaded by mosquitoes, waiting for a morning ferry crossing at the river. Countless hours I traveled eroded and sandfilled roads of a country whose people God loves. And I learned to respect and love them as well.

Conversations around a repair job, laughing or joking at break times, visiting with shovel in hand digging ourselves out of a sand hole, questions and answers as we rolled on mile after slow mile helped me graduate into the second grade of the school of cross-cultural learning.

There were frustrations in knowing how to deal with the gulf between getting the work done before deadlines, and/or slowing down considerably to train others at the same time. I had hoped to have two expatriate mechanics, one to train others and one to get the work done. But that has not materialized. So we lived from year to year, working hard to just keep the trucks running and the operation going while being frustrated about not doing adequate training of new mechanics.

However, there were days I had some spare time to turn around and look outside that garage door and see the sky, the trees and the flowers. Yes, Zaire has many beautiful flowers. The sun shone brightly some days. Others were rainy, windblown, dreary days. But in those glimpses out that door I saw people, I saw a church, a people of God. I came to know many, pastors, church leaders and lay people, some as acquaintances and many as friends. Some of those relationships brought deep disappointments, but others continue to bring learning, growth and joy.

One highlight was to accompany the TEE director on a two-week trip by motorcycle. We held five seminars in different places. As we shared with, listened to and learned from the pastors and TEE leaders I realized there is much to be done in helping our Zairian brothers and sisters in becoming more rooted and knowledgeable in the Word of God. Their resource materials are so limited, their sources of spiritual encouragement too small, yet they continue to struggle on in leadership.

It increased awareness of what Jarna and I could be involved in upon our return to Zaire in an urban setting. And reflecting back on all those years and experiences I see I've graduated into the third grade of Zaire cultural experience.

Gordon Claassen and his wife Jarna are beginning a new urban evangelism ministry in Mbuji Mayi. Gordon previously served two terms at the CMZ garage at Kalonda. He is a member of the First Mennonite Church, Berne, IN.

Since coming to Kinshasa many of our experiences with Zairians have been very casual. Because of the nature of our assignment most of our time is spent with the international community such as the international church, the international school, and personnel of other hostels here in the city. This leaves little time to interact with the Zairian community. We meet people at our gate and often they are asking for some kind of handout.

About a month ago a young Zairian man came to our gate and introduced himself to me. Like so many before him, he greeted me with a big smile. My first thoughts were, "I wonder how much or what he's going to ask for?"

He proceeded to give me what sounded like his life history. I began to translate in my mind as best I could. This young man told me he was from a place called Kimpese, a town about a three-hour drive from Kinshasa. I knew the place existed. He told me he was a lab and X-ray technician student, studying at the mission hospital. He said he was in Kinshasa doing practical training at one of the big hospitals. It was time for him to return to Kimpese for further classes. (Now, I thought, comes the big question; I was right.) The young man told me he needed transportation money to get back to the mission hospital. He had called his father via radio and his father would be sending the money to him. He asked me if I could lend him some money until the end of the month.

This sort of story I had heard before, many times. I had often given to people like him, trusting that they

were telling the truth and they had a real need. At the beginning I believed that they would return and I became upset when they failed to keep their word. As time went on I began to have less faith in the people because of my negative experience. However, I continued to want to believe them and also help where I felt the need was real.

Approximately a month later on a cool and rainy evening a knock came from the gate. It was already dark outside and we seldom get beggars in the evening. I did not feel like going to the gate and I knew that if I waited long enough the person would go away and return during the day time. My wife Adela went to the gate in my place and returned with a message that there was a university student to see me. I thought to myself, I do not know any university students, and besides I guessed what they would want and I was occupied helping one of the kids with their homework.

I delayed my going to the gate for some time. All the while it was raining lightly. When called to the gate a second time I finally went and who did I find? To my amazement it was the X-ray student from Kimpese. I did not have words to express my surprise, especially in French. He handed me the money I had loaned him and said, "Thank you very much." I told him he was the first person who had ever returned as he said he would and that he could keep the money because I knew that he needed it more than I did.

I returned indoors feeling very badly for making him wait. Yet I also felt very good about him as a person. This experience gave me new hope in the Zairian people.

View from the Gate

by Richard Bergen



The AIMM student hostel at Kinshasa

Rick Bergen and his wife Adela have been houseparents at AIMM's hostel for missionary children in Kinshasa. The Bergens are from Covenant Mennonite Church, Winkler, Manitoba.

AIMM Basics

AIMM'S PROGRAM PRIORITIES for Africa may be summarized: 1) evangelism and church planting, 2) church leadership training, 3) nurture of believers, 4) ministries of reconciliation, 5) service ministries. AIMM seeks to implement an holistic approach to its ministry.

We believe that Christian mission originates with God, it is His work and His people are called to participate in His mission in the world. We believe in the primacy of evangelism as a Christian's commissioned responsibility, but with the exercise of Christian compassion, nurture and service as necessary companions to proclamation in order to bring healing and wholeness to persons, families and communities in keeping with the whole Gospel.

We believe in the importance of faithful Christian discipleship demonstrated in daily living, expressed in a witness of love, purity, truth, peace and justice. As a member of God's new community empowered by the Holy Spirit we seek to live a life of servanthood in word and deed, in personal and social realms at home and abroad. In obedience to the Scriptures which teach the believer to "follow peace with all" we renounce violence of every kind and the provocation of strife and seek to identify in caring and sharing ministries with those who suffer.

WE BELIEVE the Bible is the Word of God; the Scriptures inspired by the Holy Spirit are trustworthy and the final authority in all matters of Christian faith, life and conduct. We believe the Scriptures are trans-cultural and that all cultures must submit to the Lordship of Christ.

We believe in the church, the body and bride of Christ, as a universal fellowship. The Christian church is a new community where the new life in Christ is visible and includes all true believers of whatever race, color, language or nationality united by faith in Christ, the living head of the church. We believe in the importance of the local Christian congregation as the base from which witness and proclamation occur and the fellowship within which worship and nurture take place.

We continue the vision of an inter-Mennonite effort of witness and service on the African continent because:

- We can do more collectively than we can individually and independently;
- A common witness as a joint Mennonite team lends credibility to our claims to be one in Christ;
- Our united effort of mission avoids the introduction of multiplicity of Mennonite churches which at this point in the history of world Christianity is of questionable value;
- The cooperative mission effort saves the multiple costs of parallel administrative support structures.

AIMM Board

Partner Conference
Mission Offices:

Evangelical Mennonite Church

1420 Kerrway Court
Fort Wayne, IN 46805

Evangelical Mennonite Conference

Box 1268
Steinbach, Manitoba R0A 2A0

Evangelical Mennonite Mission Conference

Box 126
Winnipeg, Manitoba R3C 2G1

Fellowship of Evangelical Bible Churches (EMB)

5800 South 14th Street
Omaha, NE 68107

General Conference Mennonite Church

Box 347
Newton, KS 67114

Mennonite Brethren Missions/Services

2-169 Riverton Avenue
Winnipeg, Manitoba R2L 2E5



From the left, standing: David K. Friesen, Steinbach, MB (FEBC); *Harry Hyde, Vice President, Fort Wayne, IN (EMC/US); David Harder, Sterling, KS (EMC/US); Charles Sprunger, Trappe, PA (GCMC); Sara Regier, North Newton, KS (GCMC); Anna Ens, Winnipeg, MB (GCMC); Bryce Winteregg, Fort Wayne, IN (EMC/US); Elsie Flaming, Leamington, ON (AIMM WA); Dennis Rempel, Upland, CA (GCMC); Peter Hamm, Winnipeg, MB (MB). Seated: *Lawrence Giesbrecht, Altona, MB (EMMC); *Allen Wiebe, Omaha, NE (FEBC); *Jeanne Zook, Secretary, Portland, OR (GCMC); Gary Gates, Fort Wayne, IN (EMC/US); *Henry Klassen, President, Steinbach, MB (EMC/Can); *Erwin Rempel, Newton, KS (GCMC).

*indicates Executive Committee

Income

GCMC COM	\$ 922,204*
EMC/US	178,453
EMC/Can	68,908*
FEBC (EMB)	30,302*
EMMC	26,447*
MB M/S	29,089
Other Churches, Org.	144,732
Individuals	70,257
Other Agencies	23,730
Legacies	58,293
Other	32,420
Interest Earned	31,386
Less deferred Income	(17,237)
	\$1,598,984

* Canadian Missionary Support in US Dollar amounts



General Conference Mennonite Church (GCMC)

Evangelical Mennonite Church (EMC/US)

Evangelical Mennonite Conference (EMC/Can)

Evangelical Mennonite Mission Conference (EMMC)

Fellowship of Evangelical Bible Churches (EMB)

Mennonite Brethren Churches of North America (MB)

Other Churches & Organizations

Individuals

Other Agencies

Legacies

Other

Interest Earned

Where Did It Come From?



The AIMM-PIE

Where Did It Go?

Missionary Support	63.4%
Designated Accounts	12.3%
CIM & Retreat	0.4%
Contingency, Dues & Deprec	1.1%
Messenger & News Service	0.8%
Pension & Group Insurance	2.7%
Administration	11.0%
Field Budgets	8.3%



Expenditures

Missionary Support	\$ 996,149*
Field Budgets	130,150
Pension & Group Ins	42,331
Administration	173,068
Messenger, News Serv	12,143
Contingency, Dues	16,981
CIM & Retreat	6,087
Designated Accounts	193,311
	\$1,570,220

For year ending December 31, 1987, Income in excess of Expenditures: \$28,764, which was designated by Board for Special Projects

Figures taken from 1987 Auditor's Statement



* Indicates will be on furlough by late Summer
 ** will be completing service by late Summer
 *** beginning in September

• BURKINA FASO • ZAIRE

Bobo Dioulasso

Elmer & Jeannette Thiessen
 Donovan, Phoebe
 B.P. 3214
 Bobo Dioulasso, Burkina Faso

Kotoura

Anne Garber
Russel & Gail Toevs
 B.P. 40
 Orodara, Burkina Faso

Orodara

Judy Harder
Mathew & Becky Swora*
 Claire, Emily
Gerald & Bev Neufeld***
 Juanita
 B.P. 40
 Orodara, Burkina Faso

Saraba

Loren & Donna Entz
 Zachariah, Mariam, Aisha
 B.P. 40
 Orodara, Burkina Faso

Samogohiri

Paul & Martine Solomiac
 (in partnership with EMEK and SIL)

Tin

Paul & Lois Thiessen
 Josiah, Ruth, Jonathan
 B.P. 3214
 Bobo Dioulasso, Burkina Faso

On Medical Leave

John & Charity Schellenberg
 Charis, Lisa, Evan
 Box 1420,
 Steinbach, Manitoba R0A 2A0

• IN LANGUAGE STUDY

to Burkina Faso

Linda Cummings
 L'Accueil Fraternal
 4300 Le Chambon-sur-Lignon
 Haute Loire, France

from Zaire

Steve & Pat Nelson***
 Stevie, Candace, Annie
 Institute Biblique Bethel
 C.P. 1600
 Sherbrooke, Quebec J1H 5M4

Unless an alternate Box Number is listed
 all mail may be sent via: B.P. 4081
 Kinshasa 2
 Republic of Zaire

Kalonda

Maurice & Joyce Briggs*
 Peter, Katherine

Rick & June Friesen
 Christopher, Carlnna, Matthew

Sandra Friesen

Kananga

Rick and Marilyn Derksen
 Karina, Jeremiah

Kinshasa

Stephen & Janet Plenert
 Gabrielle

Gordon & Kathryn Myers*
 Benjamin, Joshua, Hannah

Henry & Tina Dirks
 B.P. 11398, Kinshasa 1

Richard & Marilyn Steiner*
 B.P. 4742, Kinshasa 2

Mbuji Mayi

Gordon & Jarna Claassen
 Joshua, Caleb
 B.P. 651, Mbuji Mayi,
 Republic of Zaire

Nyanga

Lois Braun**
Arnold & Grace Harder*
 Christine, Matthew, Marcella
Glen & Phyllis Boese

Tshikaji

Glenn & Pauline Rediger

Tshikapa

Leona Schrag

• UNDER APPOINTMENT

to Zaire

Tim & Sandy Wier
 Jennifer, Levi, Benjamin, Samuel

• BOTSWANA

Francistown

Garry & Diane Janzen**
 Jill, Mark
 P.O. Box 669
 Francistown, Botswana

Gaborone

Jonathan & Mary Kay Larson
 Karin, Jennifer, Erika
 P.O. Box 703
 Gaborone, Botswana

Ivan & Rachel Friesen
 Amal Ruth, Sena, Philip

P.O. Box 33
 Gaborone, Botswana

Lynn & Kathleen Roth

Rachel, Zachary, Adam, Sarah
 (joint sponsorship with MCC)
 P.O. Box 33

John & Madonna Yoder
 Rodney, Karla, Daryl

(Partners in Mission)
 P.O. Box 33
 Gaborone, Botswana

Jwaneng

Don Boschman*
 P.O. Box 734
 Jwaneng, Botswana

• LESOTHO

Maseru

Harris & Christine Waltner
 P.O. Box 365
 Maseru 100, Lesotho

Tabola

John & Tina Bohn
 P.O. Box 70
 Peka 340, Lesotho

• THE TRANSKEI

Umtata

Gary & Jean Isaac
 Mitchell, Stuart
 62 Fifth Ave., Norwood
 Umtata, Transkei 5100
 South Africa

• ENGLAND

On Staff at CENERM

Stan Nussbaum
 113 Bournville Lane
 Bournville
 Birmingham, B301LH, England
 (joint sponsorship through the
 Council of International Ministries)

● ON FURLOUGH

from Botswana
Ron Sawatzky

from Burkina Faso
Dan & Kathy Petersen
Joy, Nathaniel, David

from the Transkei
Larry Hills

from Zaire

Rick & Adela Bergen*
Nichole, Joshua

Tim & Laura Bertsche
David, Maria

Herman & Ruth Buller

Peter & Gladys Buller

John & Betty Grasse

Elda Hiebert

● NORTH AMERICA

Elkhart Office

Earl Roth,
Executive Secretary

Art Janz,
Associate Executive Secretary

Doreen Ratzlaff,
Office Secretary

Martini Janz,
Women's Auxiliary Coordinator
224 West High Street
Elkhart IN 46516

● COMPLETING SERVICE

from Zaire

Mary Epp

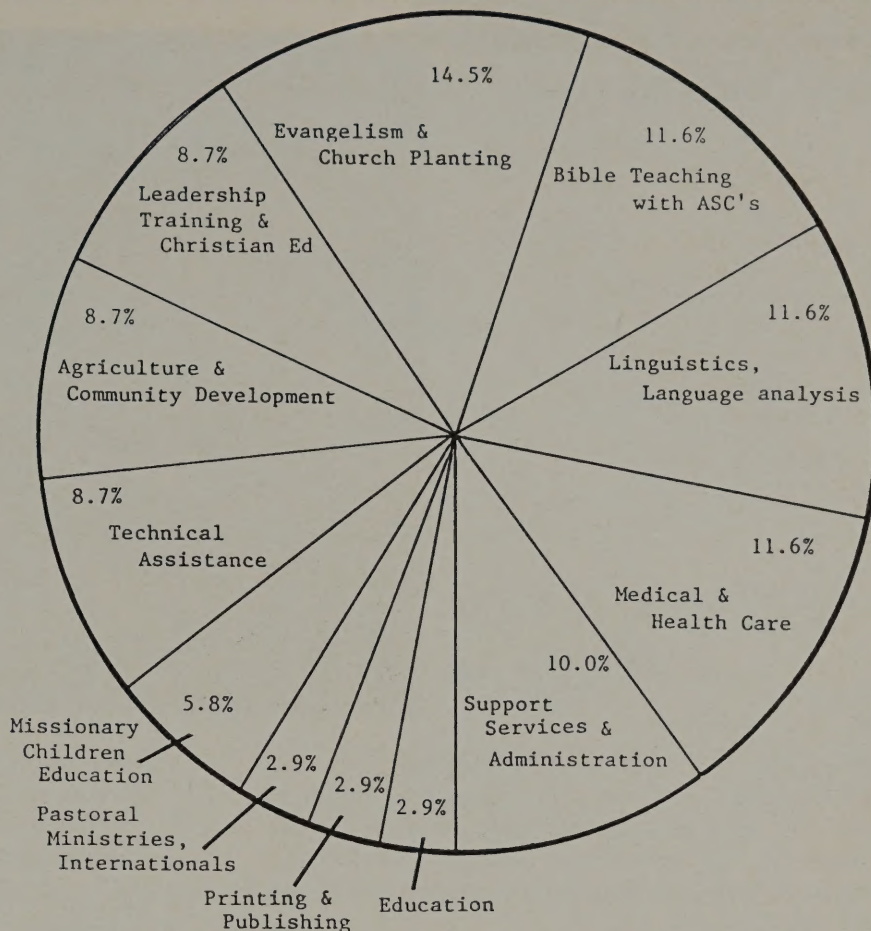
Peter & Annie Falk

from Staff

Bob Gerhart



Composition of the AIMM Team in terms of ministries



As of June 1988... includes those on furlough who are planning to return to the field and those in language study; Does not include the Mission Partners or EMEK workers

INTRODUCING ...



Linda Cummings began French language study in January in preparation for her assignment in Burkina Faso. Linda will teach missionary children at Orodara following her year in Le Chambon, France. The daughter of Edward and Ilene Cummings of Winchester, Indiana, Linda is a graduate of Ball State University with a major in music education. Before serving as secretary at the Evangelical Mennonite Church headquarters in Fort Wayne, Linda worked as a secretary-receptionist in a Congressional office in Washington, DC, and taught in an Indiana high school. She was commissioned for missionary service December 27, 1987 at the Berne Evangelical Mennonite Church where she is a member.





MPAF 38820
MENNONITE HISTORICAL LIBRARY
GOSHEN COLLEGE

GOSHEN IN

46526

Editorially Speaking:

A MISSIONARY'S PSALM

"THE LORD IS MY SHEPHERD" is a promise for missionaries. They, too, are sheep of His pasture who find their needs met and their paths traced by a caring Shepherd. That same loving Shepherd alleviates the fears of the threatened and tends the wounds of the injured.

On the other hand missionaries, as other Christians, are called to roles of shepherding. The principles of good shepherding in John 10 can shape our missiology as well as pastoral theology. Knowing the sheep is a necessity, using understandable communication is vital, leading not driving is sensible, and caring in crises is a reasonable risk.

As shepherd the missionary serves not as a temporary hired hand but works under the Chief Shepherd and owner of the flock. Love for the sheep and love for the owner motivates in any weather, on any terrain, at any time.

As shepherd the missionary has been willing to go beyond one's home pasture to locate lost sheep. The challenge of a rescue, the thrill of new births, the healthy growth of a flock to maturity, these are rewards beyond measure.

To to be reassigned to a different pasture is not easy. To work with a different flock means changing relationships and moving from the familiar. Some of the short-term moves for the shepherd are called "furlough." Other more permanent arrangements are labeled "retirement." For some it may be "extended leave" and for others change means the uncertainty of the "not yet known." For all, pain is mixed with transition.

Each transition requires the same quality of faith and trust in the Chief Shepherd that was needed when first following His leading to go out. But most find it far more difficult to leave than to enter a field.

Going was an adventure into the unknown. Leaving is from the well-known, separation from persons and experiences that have been life-changing. Going, one did not know what challenges lay ahead. Leaving, one is very much aware of what still needs to be done.

When one finds himself moved to another field of endeavor the boundaries can appear frighteningly different. The sheep may have different needs and interests. The opportunities seem different and responsibilities will now be shared with different co-laborers.

At these times of transition the Christian servant must remember he functions not only as shepherd. As a Believer one is also the Lord's sheep. And His "maketh me to lie down" is just as loving as His "leadeth me." His promise of provision is as certain as His promise of protection. And He promises to "restore my soul."

Trust in the Shepherd's timing must accompany confidence in our Savior's choosing. The particular pasture is not as important as the right path.

In the end it will be one redeemed flock gathered from many pastures by one Shepherd that will dwell together in His house forever.

RWG

